/686 cont./

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expressing himself, adultery is accompanied by "a certain public disrespect" /translated from French/. It is this general condemnation that guilty parties find particularly painful and degrading.

548 Our Indians hold female virtue in high esteem. In this connection we must not fail to mention that Hyades (q):239, 378 takes a very firm stand against the false reports by a few travelers about the prostitution of Indian women. "We have never seen a Fuegian man yield his wife or the one he loves to his best friends or even to the lure of large rewards. Many travelers believe that they have seen the opposite, but in the instances they have observed, the women and young girls were not by any means necessarily joined by love or even marriage to the savages who proposed to give them away. We will cite below a number of examples to prove our assertions" /translated from French/ (93). Not even the present relaxation of morals is ap-

93. In Outes (g):59, also, it is clearly stated: "No individual sells his wife to another" /translated from Spanish/.

proved by the true Yamana, and they accept many misdeeds silently only because they are powerless to do anything about it.

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Sexual morality is quite generally esteemed, and this, naturally, also includes premarital chastity (p. 411). Children would not be permitted any kind of license nor would they attempt it; there is, generally speaking, no sexual freedom for the girl. Quite the contrary, many Europeans, to their unexpected surprise, came up against a strong, emphatic morality and modest reserve among the Fuegian women, whose body covering could hardly be imagined as scantier. In order to prevent lapses in this sphere, the adults see to it that boys and girls are separated from early youth until puberty, and they warn them ceaselessly with informative advice. It is entirely wrong to maintain, as Hyades (q):378 does, that "the young girls are free to conduct themselves as they please" /translated from French/. Even

2: Cooper E-4 (no date) 1946 SH6 Yahgan SH6

591 after which they would usually go for good to the groom's kin. Thus, localized groups of kin tended to be paternal.

604 After marriage the husband's paternal uncle and the wife's maternal aunt took particular interest in them, superseding in large measure their respective parents. Children-in-law were expected to
606 look after their parents-in-law in sickness or other needs. Children-in-law observed a number of avoidances regarding their parents-in-law: greeting their parents-in-law, speaking to them or breaking in on their conversation with remarks, looking at them, and sitting down beside them were all taboo. When in the same hut with their parents-in-law, they turned their sides or backs on them. A year or so after marriage, the restrictions between daughter-in-law and mother-in-law were partly, but never wholly, relaxed; those between son-in-law and father-in-law lasted through life. On visits of the father-in-law to his daughter, he and his son-in-law communicated wishes and news through the daughter and wife or by indirect discourse.

562 The man was, in theory, considered the head of the family, with
593 authority to rule. Actually, his authority was very far from absolute, and the woman was largely her own mistress, particularly in such provinces of her own as child rearing, food gathering, and canoe managing. Some men domineered over their wives, but not a few husbands were under the thumbs of their spouses. Some husbands were cruel, but if so they ran afoul of the wife's kin. More generally, woman's position both in the family and in the community seemed a respected one, not that of a drudge, slave, or inferior being, and she enjoyed a fairly high degree of freedom and independence.

684 Adultery was disapproved by the *Yahgan* code, but apparently
837 the code suffered appreciable infringement in practice. Adultery on the wife's part was, if discovered, punished by the husband with sound beatings, very rarely with death. Public opinion disapproved of her behavior. Adultery on the husband's part also gave rise to domestic battles in which the husband sometimes suffered severe treatment at his offended wife's hands. Jealousy on the part of both husband and wife was common. Wife lending was absent. There
[548] was no professional prostitution; a woman, married or unmarried, of markedly loose character was looked down upon.

586 Separation and divorce were fairly frequent, but were not lightly resorted to. The most common cause appears to have been cruel treatment of the wife by the husband, though there were other causes such as marked laziness, negligence, or crabbedness on the part of the
[595] wife. In case the wife became incapacitated through illness or age, the man could, and, it seems, more commonly did, take to himself a second wife.